THE PACIFIC

Pac Theo Sem
Reading Room

VOL. LX. SAN FRANCISCO AND BERKELEY, CAL., FEBRUARY 10, 1910. No. 6

COUNTING THANKS.

Do you give thanks for this or that?—No, God be thanked,
I am not grateful.
In that cold, calculating way, with blessings ranked
As one, two, three, four—that would be hateful!

I only know that every day brings good above
My poor deserving;
I only feel that on the road of life true love
Is leading me along and never swerving.

Whatever turn the path may take to left or right
I think it follows
The tracing of a wiser hand, through dark or light,
Across the hills and in the shady hollows.

Whatever gift the hours bestow, or great or small,
I would not measure
As worth a certain price of praise, but take them all
And use them all, with simple, heartfelt pleasure.

For when we gladly eat our daily bread, we bless
The hand that feeds us;
And when we walk along life's way in cheerfulness,
Our very heart-beats praise the Lord that leads us.

—Henry Van Dyke.

THE PACIFIC

Established 1851

Representative of the Congregational Churches of the Pacific Coast. Subscription price $1.50 a year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

W. W. FERRIER.....Editor

2716 Hillegass Ave., Berkeley.

PACIFIC COAST NOTES.

The First Presbyterian Church of Seattle reports a membership of 5,000. During the last year 701 persons were received into membership.

The 50th anniversary of the founding of Whitman College and the 100th anniversary of the Rev. Dr. Cushing Eells, its founder, will be celebrated at Walla Walla on the 16th and 17th of this month.

The Earle Lectures in Pacific Theological Seminary will be given this year by Professor Walter Rauschenbusch of Rochester Theological Seminary, New York. Professor Rauschenbusch is the author of the widely read book, "Christianity and the Social Crisis."

The Rev. Dr. Brougher goes from Portland to Los Angeles with the aim of making—with the assistance of Dr. Robert Burdette as pastor emeritus, and others,—the Temple Baptist Church of our southern city the greatest Baptist church in the world.

The State of Oregon will vote on the prohibition of the liquor traffic in November. The Anti-Saloon League is carrying on a vigorous campaign under the wise and optimistic leadership of the Rev. J. R. Knodell. There are many reasons for believing that the temperance forces will win.

An amendment to the constitution of the State of Washington confering on women the right to vote will be voted on in November. Recently the Washington State Federation of Labor by resolution instructed its officers to use every means in their power to secure its adoption and every workingman was asked "to work and vote for this act of justice to the women."

Bishop Doane said not long ago that if suffrage were given to women "to the vote of every criminal man you would add the vote of a criminal woman." The Woman's Journal gets after the bishop with these figures: "There were in the Washington State Penitentiary, on January 1, 1910, 864 men and 14 women held as malefactors, and 144 men and three women on parole, making a total of 1007 men and 17 women."

The committee on benevolences, of the Northern California Congregational Conference, has prepared an attractive little circular, convenient for hanging or pasting in churches, to aid in the raising of the Conference apportionment of the two million dollar fund for missions. Statement is made of the amount asked of the Conference, $38,795; blank spaces are left for the insertion of the amounts asked from the local church for each of the benevolent societies, and at the close comes the individual question, "What will you give as your share?"

The Sacramento Union of Monday, January 31, contained the following concerning the final services conducted by the Rev. Dr. Temple in the First Congregational Church of that city: "The Congregational church was filled last evening when the Rev. Dr. Temple delivered his final address to the Southern Pacific shopmen. At the close of the service he was presented with a beautiful cut-glass inkstand as a token of the esteem in which he is held by the workmen. James Hall, the foreman, made the presentation speech on the part of the men. He said that the shopmen deeply regret that Dr. Temple is leaving, and that they will always remember him as one who devoted his time to help them, and who was their true friend. At six o'clock 600 members of the Christian Endeavor of this city gathered at the Congregational church to express to Dr. Temple their regrets that he is to leave. Endeavorers from every church in the city were present and many from outside parishes. The Rev. D. M. McPhail, pastor of Calvary Baptist Church, spoke the sentiments of those gathered, saying that Dr. Temple had long been an earnest and prominent worker with the Christian Endeavorers not only in Sacramento, but in other cities of the country, and that his loss would be keenly felt here." The day after Dr. Temple's departure for Seattle the paper from which we are quoting said: "The pastor and Mrs. Temple left many friends in this city where they have resided for the past two years. He will never again enter the ministry. In Seattle Dr. Temple will engage in the printing business with his son-in-law."

The Rev. Dr. Sidney Strong of the Queen Anne Congregational Church, Seattle, preached recently in a Jewish temple in Seattle. The Post-Intelligencer says that "he plead the cause of religion against the paganism which he said is an almost dominant note in modern life in Seattle. And he exhorted his Jewish brethren to maintain the brilliant primacy of their race. There is earnest call, said Dr. Strong, for men and women whose passion is to walk before Jehovah." Such pulpit occupancy as this, although not frequent, is much more so than in the past. Our Roman Catholic contemporary, The Monitor of San Francisco, chronicles a recent occurrence in Sacramento as follows: "A unique event was the appearance last week of a Catholic prelate before an audience of Jews in their own hall. Rt. Rev. Monsignor Capel of Sacramento, by special invitation, addressed the local Jewish body of that city in B'Nai Israel Hall, and was given a hearty welcome. The attitude of the audience toward the speaker was very cordial, and Monseignor Capel, in handling his subject, showed no hesitancy in approaching matters religious, and pertaining to the Old and New Testaments. His bearing was free, and he evidently felt little restraint in speaking to an audience of Jews, though he stated at the outset subjects of religious controversy need not be brought forth. So far as could be learned the occasion was the first one upon which a Catholic

priest has delivered an address in a synagogue of Sacramento, and it certainly was the first time a prelate of the Monsignor's standing in the religious world has appeared in Sacramento under such unusual circumstances . Following the lecture came such applause that the speaker was compelled to respond with a story of his early experience in church work in England, and he brought a hearty laugh from his hearers. The program completed, members of the audience met the Catholic prelate and thanked him personally for the lecture."

The city of Twin Falls, Idaho, is a fine illustration of what is being accomplished under the Carey Irrigation Act. Where today there stands a city of 7,000 population there was five years ago only a sage brush desert. A court house costing $150,000 has been built and a high school building costing an equal amount. The United States Government has been asked for a public building to match these structures. Such is the outlook for Twin Falls that sanguine persons predict for it a population of 50,000 by 1915. In an article on "Peopling the Deserts," the Chicago Tribune says: "Irrigation, doubtless, has done more than anything else during recent years to stimulate the return to the farm and the realization of the charm of life in the open. A change from urban to rural life is a natural result of the recent developments and discoveries of what is possible under the new order of things. Great as the movement to the West has been, however, there is every indication that it will become even greater in the future, for the stream of immigration keeps up. The Carey act, under the terms of which private capital may build irrigating works on public lands, is far more liberal toward the settler than the reclamation act as regards entries, final proofs, and other provisions. This act, which now applies to all but one or two of the States and Territories where arid conditions are found, meets the requirements of financiers who organize projects and favors those who wish to have their homes established in the new country before breaking ties in the old. Under this measure both capitalist and settler are protected." The various states are allowed by the Government to make the regulations as to settlement and final proving up on the land. "The usual requirement is that the entryman shall establish a residence on the land within six months after official recognition of the fact that water is ready for irrigation. He may continue his residence on the land and defer his final proof to any convenient time within three years from the date of entry, or he may plough, plant and irrigate one-eighth of his land and make final proof at the end of a thirty day residence period. A certificate of final proof then is given and patent to the land follows. Further residence is not required by law, but the great value of the land with its water right induces rapid and permanent settlement. Land and the water that irrigates it are forever inseparable under the terms of the Carey act. The usual plan gives the entire irrigation system over to the landholders after a certain amount has been paid. After this transfer the landowners own and administer the system perpetually so that the annual cost of water is only the expense of operation. A water users' association is formed among the holders of the water rights. The members elect their own officers and pay charges according to acreage, whether their land is cultivated or not."

CHRONICLE AND COMMENT.

Discussing high prices and thehir cure, the Indianapolis News suggests: "Try Fletcherism. That may help some."

The World Sixth Sunday School Convention will be held in Washington, D. C., May 19-24.

Traveling libraries on woman's suffrage are to be sent to all the colleges in which students show an interest in the subject.

The country home of the late Spencer Trask at Saratoga, New York, has been dedicated by Mrs. Trask to philanthropic work.

For the enforcement of the compulsory education law in Indiana $54,158 were expended last year. Truant officers received $31,648.

The University of Chicago had an income of $37,064 above its budget expenses the last fiscal year. The expenditures for the year were $1,336,836.

A fund of a million dollars has been promised Dr. Dixon of the Moody Church, Chicago, for the teaching and advertising of evangelism, especially among Roman Catholic priests.

The New York branch of the American Bible Society distributed more Bibles in the month of December, 1909, than during any previous month of its history—16,350 volumes in thirty different languages.

The Presbyterian ministerial association of New York City and vicinity appointed a committee recently to investigate the work being done by Anthony Comstock in the suppression of vice; and the association has given him hearty and unanimous endorsement. Men in such work have many to decry them with the hope of defeating them in their aims.

Thomas G. Crowell & Co. announce for early publication a book on "China and the Far East." The volume is the outcome of a series of lectures at Clark University by prominent persons who have lived in the Far East or who have made special study of the subject. Professor George H. Blakeslee edits the volume.

The Rhodes scholarship students numbered 179 last year. Ninety were from the United States; 78 from British colonies; 11 from Germany. Eighty-three persons from the United States have completed their studies at Oxford under the Rhodes gift, and all but one, who has taken work in England, have returned to this country.

The Garden of Eden is located by Sir William Willocks at Havilah, about 150 miles northwest of Bagdad, a flourishing Oasis in the center of a desolate Mesopotamia plain. Sir William is the British Adviser to the Turkish Ministry of Public Works, Constantinople. In substantiation of this claim he quotes the sacred records and claims that the physiographical facts agree.

During 1909 there were in Russia 1,318 death sentences and 510 executions. The London Christian's comment is: "Behind these figures, what a world of agony and heart-break! The murder of General Kharkoff is looked

upon as the certain herald of coming troubles. As we read these incessant tales of intrigue, treachery, and bloodshed, we cannot wish for the whole of Russia a better thing than that the faith that has made England—and likewise Finland—the home of light and liberty, may also possess Russia from end to end. We are bound to Finland by bonds that are thicker than even the bonds of blood. We hold a common faith, and if that faith could only displace the effete 'Orthodox Church' then there would be hope for Russia's despairing millions. God be merciful to Finland!"

The statement by Mayor McCarthy that he proposed to offer every inducement to the Chinese to return to San Francisco is commented on as follows by the Herald of Rochester, New York: "To one who has been led to believe from published reports that all Californians want to ge rid of the Chinese, these words may prove disillusioning. The Chinese are not so unpopular as some would have it. The farmers there, almost to a man, like John Chinaman. They like him because he is a faithful employee, and is not afraid to work. The householders like him as a servant because he is strictly honest and dependable. All who have done business with the Chinese will admit that their simple honesty is almost amazing. When they have engaged to buy a fruit-grower's crop at a certain price, and the crop has turned out an utter failure, there has been no murmur on the part of the Chinese buyers. There has been no haggling for a reduction in the price. What they agreed to give, they have given, and, naturally enough, the fruit growers have come to appreciate the principles of Chinese commercialism. The advent of the Japanese hastended in some measure to increase the valuation put upon the Chinese, for those of the Japanese who came to California were almost everything that the Chinese were not. They did not possess the Chinese honesty; one could not depend upon them, and they did not qualify so well in a score of other particulars. The virtues of the Chinese, which many had overlooked, now began to shine, and those who had once denounced them began to utter words of praise. And, frankly speaking, there is very little in the Chinese character to take exception to. They like to gamble among themselves, and doubtless they have some queer customs; but they are peaceful and usually harmless, while if one befriends a Chinese, that Chinese is never able to do enough for him."

Discussing the place of the Church as a force in modern life the Rev. Dr. John F. Carson says in the New York Observer: "The young men who are not in the Church have been so much in evidence in all the discussion about the Church that one might conclude that there are no young men in the Church. There is no accurate way of ascertaining the attitude and relation of young manhood to the Church. There are no statistics and none can be made. But light is thrown on the subject by ascertaining the attitude of young men in our colleges. Absolutely accurate figures are furnished us as to their Church relations. They are average men, and it is fair to assume that they represent young manhood. To-day 53 per cent. of the student body of America are members of the church. In some colleges the proportion is much larger. Fifty-nine per cent. of the students of Yale are church members, and in Yale College is the most effective and best organized Young Men's Christian Association in the world. Fifty-nine per cent. of the students of Harvard are church members. Fifty-four per cent. of the students of Cornell are church members. One hundred and ninety-five of the 355 students of Oberlin are professing Christians. Sixty per cent. of the 1,400 students in the University of West Virginia are church members. Recently a careful census was taken in 356 colleges and universities. This census shows that 53 per cent. of the students are church members. This proportion is much larger than it has ever been. A hundred years ago but 5 per cent. of the students were church members. Fifty years ago about 30 per cent. were church members. Twenty-five years ago 45 per cent. were church members. To-day 53 per cent. are church members. It is a fact, also full of significance, that the Christian students are conspicuous and outstanding men among their associates. They are the leaders in athletics, and they carry off a large proportion of the honors of their classes. These facts tell us the place of the church among young men of intellectual force, and tell us also that scholarly attainment and intellectual force may go hand in hand, that strong faith grasp and strong mental grasp may co-exist."

THE RELIGION OF THE COLLEGE STUDENT.

President Thwing's Consideration of the Subject.

In a recent number of The Interior, President Thwing of Western Reserve University, had an excellent article on the foregoing subject in which he said in part:

The college man of today has less religion, certainly less religiousness, but he is more religious than the college man of forty years ago. Religion has become a more normal and constituent part of his character. Unconsciously he has come to interpret life in terms of religion. The college man's religion has become more intellectual; it has lost much of its emotionalism. The feeling of the guilt of sin, for instance, the feeling of remorse for sin, the feeling of the need of forgiveness, has become less constant and less vivid. Appeals to the emotions have lost their stimulus. The prayer meeting as an occasion for singing hymns, for interpreting or revealing one's inmost experiences, has not retained its early place. The daily chapel service is made of highest worth through the freshness, force, vitality and beauty of the intellectual presentation of truth. The leader of that service reaches the heart, the will, the conscience through the intellect. If the speaker fail to be intellectual, he usually fails to be either interesting or impressive. The aesthetic side of the daily service, through emphasis on music of organ or choir, be it said, also makes a fine appeal.

Intellectual Skeptic No Longer Prominent.

The intellectual part of the college man's religion is devoted to the more fundamental elements. Perhaps one might say rather element than elements. This intellectual part begins, as it ought, with the truth about God. It might also be added that it ends also with this theme. The belief in a personal God is general, far more general in the college than in the community. This belief is founded upon the unconscious influence of early home training and also on philosophical grounds. Pragmatism, whether with or without the name, is a good practical foundation. College men recognize that the belief in a God works well. The intellectual skeptic of the blase type of the earlier time has gone. As a skeptic he was weak, as he was noisy, and as a gentleman he was rather hard to bear. The college man's thought rests on God, on that God whom Christ came to reveal. Perhaps this college man fastens his attention too im-

mediately on the fatherhood of God, regardless of the revelation which has made this attention inevitable.

Sincerity in mood, simplicity in content, directness in methods, are among the great notes of the college man's religion. Herein has occurred a change similar to the decline of the typical oration of the middle decades of the last century and to the rise of collegiate and intercollegiate debate. The oration has largely, though not entirely, passed. The debate has come. The oration was emotional, remote from the immediate life of students. The debate is direct, practical, vital. The college man's religion is likewise intellectually simple, direct, vital, human.

In this dominance of the intellectual and in the elimination of the emotional there is doubtless suffered some loss. The fervor of the emotions enlarges the college man's heart. Warmth of feeling hastens his coming to himself; it gives him great exultations. Its absence lessens the full tide of intellectual activity. The merely intellectual creates and disciplines wise religious administrators. It does not give birth to evangelists.

The college man's religion has become ethical as well as intellectual. It would not be quite fair to say that his religion is a form of ethics, but the great forces of righteousness and of duty form an important part of his creed. This creed is essentially moral. His mood and atmosphere is altruistic. He seeks to help the nearest fellow. College men do not talk much to each other, except intimates, about their religious experiences; but they do seek to help each other into the best life. They give silent cheers to each other in the upward progress. If into moral perils one of their members does suffer himself to fall, no help is more sane, more quiet, or more efficient than the help of the college fellow. This help, be it said, is not kept within college walls. College men are constant workers in college settlements, in associated charities and in other forms of public service.

Moral Perils No Greater; Avoidance Easier.

The moral perils of college men are no more numerous than they were a generation ago, and the means for avoiding and for overcoming these perils are stronger and more constant. College men's perils are perils of appetite. Of the two forms in which appetite shows itself, it is certainly true that drunkenness is greatly diminished. That intemperance, too, which may not quite amount to drunkenness has also lessened. College sentiment was never so set against drinking of any sort as it is to-day. The college students themselves are setting a very good example for the college graduates to follow when they meet in their alumni clubs and associations. From the yielding to the other form of appetite which besets humanity, the college man was never so free as at this very hour. Both better psychology and truer physiology have helped to this conclusion. The athletic spirit, too, inspires to purity. The college men of North America are morally the cleanest men in all the world.

The whole ethical impulse with college men is strong, vigorous, pervasive. It is not noisy, but it is vital. Men do not talk much about choosing the ministry, for instance, as a means for promoting the progress of the divine kingdom, but they do think much and talk some about it or any other calling which will aid needy humanity . Two medical students in a medical college which I know well were going away from a beneficent operation upon a little child. One said to the other, "Was not that great to help that child to a happy and useful life? I want to go into that work myself." The other said, "If one could not help in cases like that, I would throw down the whole thing at once." I met a student in the laboratory of biology one day handling some noisome thing. "Why do you do that?" I asked. "Just to help on," was the reply. College students want to help on.

Student's Religion Decidedly More Biblical.

The college man's religion has also become more biblical. In fact, he has become more biblical in spirit. Though the ignorance of the college student of the facts of the Bible has been exploited again and again, yet the Bible was studied more in the colleges in the year 1909 than in any other year. This study is both of the curriculum and of voluntary classes. Every college offers not a few courses in the Bible, and the Young Men's Christian Association has several classes in Bible and missions.

Some figures are tremendously significant. There are no fewer than 763 student associations in North American colleges, and in these colleges are enrolled about 200,000 men, of whom 75,000 are members of evangelical churches. Fifty thousand of these men have been enrolled as members of Bible classes in these associations. One interesting feature of all this study is that more than 4,000 men are enrolled in the Bible classes of the various Greek letter fraternities. I might name these courses gathered from many catalogues. I content myself by referring to the courses in biblical literature as offered at Amberst:

1. Literature of the Old Era—(a) As related to the past; history, biography, traditions, laws and temple usages, inbred customs, remnants of ancient song and parable. (b) As related to the future; prophecy, folk and state policy, apocalyptic. (c) As related to the present; folk wisdom, gnomic philosophy, lyric and liturgical poetry.

2. Liturature of the New Era—(a) As related to the past; gospels, notes of apostolic and missionary enterprise, interpretations of the inherited store of ideas. (b) As related to the present; addresses, letters, the new wisdom. (c) As related to the future; prophecies and forecasts, apocalypse.

Similar courses are now in every college. Their worth is great.

The religion of the college man in its influence on the choice of a calling is rather administrative and missionary than ecclesiastical or clerical. The decline of the number of men entering the ministry is sadly apparent. Some men, who forty years ago would have entered the ministry of the church, are becoming officers of Young Men's Christian Associations. I asked a secretary of our own association in this college the other day, a senior, what he was to do next year. "I am going into some form of the Young Men's Christian Association work," he said. A man who, in the middle years of the last century, would have become a clergyman of the home church, is now becoming a missionary preacher or a missionary teacher in India or China. A friend of mine has just gone from the college secretaryship in Western Reserve University to an instructorship in the Forman Christian College at Lahore. The reasons for the diversion of students from the ministry cannot here and now be discussed. But the reasons of men entering the

Young Men's Christian Association and similar services—reasons administrative and practical—illustrate and tend to prove the intellectual and ethical character of the college man's religion. He seeks for reality, for simplicity, for independence, for opportunities of widest and most remunerative work for men in the name of God.

"GIVE ME EVIDENCE OF THE POWER."

W. N. Burr.

The Disciple was not on the housetop, nor was he on a mountaintop, when the vision came. He was hard at work in the field.

He saw himself approaching a keen, stalwart neighbor who was not an avowed follower of Jesus Christ. His purpose was to try to persuade this neighbor to identify himself with the church. And as he made known his errand the keen-eyed man looked him full in the face, and bluntly said:

"How much are you really interested in your Master's kingdom yourself? Tell me something about it. Is this just a notion that has worked into the heads of some of you people, or is there really something in it? Is your Kingdom work taking hold anywhere? Is it accomplishing anything of real benefit to the world? Can you point to any worthwhile results, or is it just a wave of emotion that sweeps about over the world and catches a few visionaries who are religiously inclined? Is there anything in your Christian fellowship and brotherhood that will really mean more to a man than fellowship with good moral people who do not profess to be Christians?

And do you have any Kingdom of Christ literature, anything by which a Christian may inform himself concerning what is being accomplished in the way of Kingdom enterprise and progress throughout the world, if anything is being accomplished? Tell me something about it. I have heard that some of your Christian people have gone to China, and to Turkey, and to India and Africa, and into all the world to preach your Christian gospel—have they accomplished anything? Have they stirred up the dry bones any in those countries? Are there any natives of those countries who have really caught Christ into their lives through the teaching of your missionaries? Are there any great educational movements over there that have been started by your Christian missionaries? Any dispensaries? Any hospitals? You are a Christian, and you ought to know if Christianity is accomplishing anything anywhere on the face of the whole earth. Do you Christians try to keep posted in your Master's business? What is your Christianity really doing for the world? Point out the results. If being a Christian means simply to feel a superficial thrill of ecstacy once in a while, and then lose it and go to a great meeting to have 'revived' about once a year, I don't want to bother with it. But show me that your Christianity has power in it to go down into places where humanity is too weak and ignorant and vicious to do anything for itself, or to care—show me that your Christianity has gone among such people and lifted them up to clean lives and keen mental and moral vision, and has opened to some of them an understanding of spiritual realities such as your Christ emphasized in His teaching—give me some such evidence of the power of Christianity, and I'll give serious thought to your request to take up the Christian life."

The Disciple had been wont to think of the foreign missionary passion as the folly of fanatics, and the literature of missions was as so much sealed parchment to him. After the vision he went into his room, locked the door, sat down face to face with himself, and asked himself some questions.

La Canada, Calif., February 2, 1910.

A JOTTING.

No Appeals.

To my proposals to address our congregations, telling them the story of recent service rendered by the California Oriental Mission, I am receiving kind but rather discouraging and even alarming responses almost word for word like this: "Our churuch has adopted the apportionment plan and has voted to have no appeals." Such responses have started some serious questionings in my mind. One is, as to the secret cause of this objection to appeals, and I am somewhat humbled when I remember the quality of some of the appeals which I was doomed to hear when I myself was in the active pastorate. In view of the close attention which even the simplest tale of the facts of my "cause" receives, the cordial welcomes extended and the unfailing invitation to come again, I have ventured to think that in my case, the call to listen to my appeal has not taken the form of "boom" in the minds of my brethren. And when I recall the names of those whose business it is to present to the churches the appeals of our several missionary operations, Tenney and Rathbone and Wikoff and Fisher, and other such like men north of us and south of us, it is simply inconceivable that any one of them could ever be dull or fail to interest, instruct and inspire. I comfort myself in the thought that it is not the men who present the appeals, to whom these churches object.

What then? Are such churches afraid that under the influence of the appeal they may be moved to even exceed their apportionment? I will not believe this of any of them. I have more than once or twice seen the satisfaction with which a pastor or a deacon or a church treasurer has counted up the coin of the pledges after one of my simple appeals, and said: "Why, this is more than our A. M. A. apportionment." There was no grudging of the little excess, but rather exhilaration over it.

Suppose that appeals cease, what will the consequence be? I do not hesitate to say that it will be ignorance on the part of a large majority of our people respecting the missionary work we are trying, as a fellowship of churches, to accomplish. And ignorance will starve interest,—starve it to death. And when interest in the work dies the apportionment plan will come to be felt to be oppressive; the requests sent out year by year to the churches will begin to be resented and at length ignored.

This is rather a gloomy outlook certainly, but it is no vain prophecy. It may be said: let the pastors themselves make the appeals; let missionary literature be distributed with generous profusion; let our Conferences and Associations keep these great matters, vital to the extension of the kingdom of God, close to the hearts of our people. And this sounds plausible. But what are the facts? Our pastors,—I speak from a remembrance of my own remissness—

have such messages on their hearts from week to week that even though the church calendar calls for offerings on a certain Sunday for Foreign Missions and on another Sunday for Home Missions, and so on, they possibly forget the day—or, surcharged with something else, they announce the occasion and call for the contribution and leave the matter there. And as to literature, we need it and we have it—have it in abundance and of the very best quality. No monthly magazine that I know of,—not Harpers, nor Scribners, nor the Atlantic, equals our Missionary Herald in the value of its contents for substantial, reliable information, or for inspiring power. But how many of our people take it? How many of those who take it, give it careful, thorough reading? It is not ignorance on my part that prompts these questions. The honored pastor of one of our largest churches once said to me: "I subscribed myself for 200 copies of 'Congregational Work' and had them mailed to as many of my people." In my much smaller church I had in full proportion done the same thing and my observation made me ask him: "Could you make it sure that all of them were read?" "Ay, there's the rub!" was his reply.

One can picture to himself an ideal church in which each member is instinct with the very life of Christ, its Head, and responsive to His will as in our healthy bodies arm and hand and foot and eye are to our wills,—and in such a church he can find hunger for missionary information and missionary work, so that whatever comes from those organizations through which that church does its share in the conquest of the world for Christ, will be gladly welcomed and eagerly read; but our churches have not attained as yet to that ideal. It is the voice that is heard even but once a year, speaking out of a full heart a missionary message bearing on work which he is called to superintend and knows about from bottom to top;—it is such a voice telling the facts which his own eyes have seen and which have laid on him a burden almost too heavy to be borne;—it is such a voice which will keep our people reasonably informed, will re-inspire an interest which otherwise might have cooled, and will so keep the apportionment plan in easy, hearty operation, and bring our churches up towards a full realization of the benefits which that wise and scriptural method is fitted to secure. W. C. P.

CHRISTIAN ENDEAVOR NOTES.

Rev. Arthur B. Patten.

Feb. 20.—Intemperance, and Other Sins of the Body. Rom. 8: 1-14.

Here is a lesson in self-regard and in respect for the persons of others. Our ideal is wholesome character, clean habits and social sanitation. Our youth are to be fired to fight intemperance and impurity as they would fight poison and pestilence. Indeed these evils are the very poison and pestilence that damn both soul and body alike. "My soul be on thy guard!" is the watchword of that vigilance which alone can keep the life unspotted from the world. Purity is more than innocence; it is the dynamic of a life that has felt temptation, fought it to a finish, and strenuously overcome the evil with the good. I once saw an engraving beneath which were printed the words, "Blessed are the pure in heart, for they shall see God." It was a picture of three children playing with a lamb. My own mind drew quite a different scene. That was a portrayal of innocence; and beautiful is innocence; it is the sweet, untried wholesomeness of childhood. But more beautiful is purity; it is the sustained holiness of manhood that has grown strong in the battle for honor. I like that word honor. It looks clean and it rings true. You cannot see it, or speak it without being cautioned against the wrong and challenged to the right. It is a clarion call to the saint and a blasting condemnation to the sinner. The mission of honor is to dethrone vulgarity and to crown all virtue and to keep it crowned. Your sense of honor will keep your own life unsullied, and will make every other life as sacred to you as your own.

While the temptations to impurity are legion, the guardians of purity are a mighty host. God has implanted deep in the soul the sentiment of modesty and the sense of shame; He has given us the desire for reputation and the dread of reproach; He has granted us the instinct of self-preservation and the passion for health; and above all He has dowered us with the conviction of personl duty and of social responsibility. But the appetite and lust blur reason and blunt the moral sense,—if we let them into the focus of attention. They may wander unbidden into the field of vision, but they can find no place in the focus of interest in a God-fearing and self-respecting soul. Our safeguard is diligent self-control in the secret place of the imagination. Then keep thy imaginations with all diligence, for out of them are the issues of life. We talk about "sins of the body"; but there are really no sins of the body—only sins in and through the body. Sin is of the soul. Impurity and intemperance are sins of the heart and the imagination, whose occasion may be the temptations of the flesh, but whose cause is either a weak or a wicked will. These sins are committed in the domain of the attention, and attention is under the control of choice. Men fall only when they let their baser instincts gain and hold the attention. They are not the only fallen men and women who fall into manifest shame—they also are fallen who in the secret of their hearts are living a life of degraded thought. Such lives are always on the verge of social peril, liable at the next temptation to recruit the ranks of the outwardly corrupt.

The foundations of resistless purity are always laid deep; and only when virtue has become disciplined second-nature is it impregnable. But crises of great decision are needed in not a few lives, as the initiative behind discipline. You may read in Charles Kingsley's journal the following entries: "June 12, 1841—my birthright. I have been for the last hour upon the seashore, not dreaming but thinking, deeply and strongly and forming determinations which are to affect my destiny through time and through eternity. Before the sleeping earth and the sleepless sea and stars, I have devoted myself to Gor, by a vow never—if He gives me the faith I pray for—to be recalled." . . . "Saved; saved from the wild pride and darkling tempests of scepticism, and from the sensuality and dissipation into which my own rashness and vanity were hurrying me!"

The lily's lips are pure and white
Without a touch of fire:
The rose's heart is warm and red
And fervent with desire.

In earth's broad field of deathless bloom,
The purest lives are those
Whose thoughts are as the lily
And whose love is like the rose.

Among the Churches

CALIFORNIA.

Berkeley.—Two persons united with the churuch on confession at the last communion service.

Campbell.—A daughter was born to Rev. and Mrs. George E. Atkinson on Sunday, January 30.

Oakland, Plymouth.—Six persons were welcomed to membership last Sunday, one uniting on confession.

Alameda, Ward Memorial.—A unanimous call has been extended the Rev. E. Hoskins which has been accepted.

Benicia.—Evangelistic services will begin Sunday, the Rev. F. M. Price of Berkeley assisting Mr. St. John, the pastor.

North Berkeley.—Eight hundred of the one thousand dollars apportioned to this church for benevolences have been pledged and it is evident that the completion of the canvass will see the whole amount subscribed.

Oakland, Fourth.—A visitor attending the regular Christian Endeavor meeting last Sunday evening was pleased to see fifty people in attendance, a good proportion of them young people. It was missionary evening and Mrs. Pinneo of the Methodist mission for the Chinese in San Francisco gave a helpful address. Mrs. S. R. Yarrow, of Mill Valley, the secretary of mission study classes in northern California, then presented the subject of a Study Class, and, led by their beloved pastor, the society organized such a class at once. For the first time in many months, Mr. Maar himself delivered the evening sermon. The large attendance testified to his peolpe's appreciation.

Mill Valley.—A service in memory of the parents of Rev. S. R. Yarrow, who passed into the higher life from their home in New Jersey recently, was held in the Mill Valley church on Sunday, January the 23d. The church was beautifully and tastefully decorated in ferns and rare shrubs, while several set flower pieces donated by friends added their charm. There was no attempt at eulogy, but Mr. A. W. Bush, Mrs. Yarrow and the pastor told in simple words the story of two devoted lives and the lessons to be learned from them. Attention was called to their earnest evangelistic spirit, their clear-cut convictions, their ability to adapt themselves to the changing thought of their age, and their untiring affection and zeal for the church. It was said of the mother that she had come to see when her youngest child was twelve years old that her method of training children was wrong and forthwith she completely changed her methods and proceeded to correct her mistakes. The father, the Rev. Dr. W. H. Yarrow, died on the 1st of December, 1909. Mr. Yarrow went east and was in attendance at the funeral. The mother, Mrs. W. H. Yarrow, died at Newark, N. J., January 17, 1910.

Claremont.—The Claremont church seems awaking to the fact that missionary effort is the primal intent and the vital reason for organized Christianity. Not only has the church accepted its apportionment of $2,040 in the Forward Movement for our Benevolences, but under the leadership of its pastors, it is helping to arouse enthusiasm in Southern California in behalf of the Layman's Missionary Movement. At the initial banquet and business meeting held recently in Los Angeles i nthe interest of this movement, Assistant Pastor Irving was made chairman of the organized movement and delivered an address of prophetic vision and zeal. The first of a series of meetings to be held in different towns was held at Claremont, at which Dr. Kingman presided—and in regard to which the Church Calendar has the following summary: "About sixty men sat down to the banquet of the Laymen's Missionary Movement, last Thursday evening, at the Claremont Inn. Stirring addresses were delivered by several speakers from our own number and from outside, concluding with an address from Mr. Irving that reached the hearts and consciences of all. After some discussion it was unanimously voted that the men of the Claremont church endeavor to raise this year an additional sum of $1,200 for the support of our own missionary in the foreign field. About $700 of this sum was pledged there and then, and a committee was appointed to secure if possible the remainder. It was also voted to proceed with the organization of a Men's Brotherhood of the Claremont church, not to supersede the Men's Union or its functions, but to take under its care the present missionary movement, and other direct services on behalf of the church." The local interest was further quickened by the pastor's sermon upon Simon bearing the cross of Jesus, entitled "Helpers of the Great Helper."

WASHINGTON.

Lakeside.—Rev. R. A. Vrooman went to Wenatchee and was examined for ordination by the same council that met to recognize the Wenatchee church. The findings of the council were favorable and he will soon be ordained in the church at Lakeside, of which he is pastor. Lakeside, on beautiful Lake Chelan, shares with the other churches of the Columbia basin an increasing membership.

Colville.—The Congregational church in Colville has just closed one of the most prosperous years in its history both financially and spiritually. Eighteen members have united during the year and many more are soon to follow. A beautiful new Mason & Hamlin organ has just been purchased. The coming year opens out with many encouraging possibilities. The pastor, Rev. G. H. Wilbur, has entered upon his fifth year and the trustees voted unanimously to increase his salary one hundred dollars. The outlook for 1910 is bright and the church is looking forward to a happy year.

Tacoma, Pilgrim.—At a recent Thursday night "a representative gathering" of four held a prayermeeting, the following Thursday 59 pere present—the church membership being 36. Rev. E. C. Wheeler, the pastor, instead of giving up had simply gone to work. Announcements were distributed stating that there would be a song service from 7:30 to 8. Then a Health Talk, Dr. J. F. Griggs speaking on the prevention and cure of colds. This was followed at 8:15 by a Quiet Hour service led by the pastor. From 8:35 to 8:50 there was a social season. Is there not a hint here for some pastors who are discouraged over their prayer meetings?

Seattle, Plymouth.—The annual fellowship banquet was held Thursday, January 6th, and it was the universal

verdict that it was the best in Plymouth's history. Messages were read from former pastors full of good wishes and tender memories, the reports were all encouraging and an extremely optimistic spirit pervaded the meeting. The January communion was held on the 16th, in commemoration of the 40th anniversary of the first communion of the church. Thirty were received into fellowship, bringing the total membership past the 1200 mark. Perhaps the last four years, covering Dr. Van Horn's pastorate, are the most satisfactory of the forty years considered in four year periods. The membership has increased from 800 to over 1200, revenue for home expenses has doubled, gifts to our denominational societies have increased from $1,000 to $6,000, and total benevolences from $1,600 to $16,000. Not the least of this growth has taken place during the last year, so with deep feelings of gratitude for the past the church starts on its forty-first year full of hope.

Queen Anne, Seattle.—The Sunday school room was hardly large enough to hold the members and friends who flocked to tender their congratulations to Dr. Sydney Strong on his fiftieth birthday. There was no formal program, but a most delightful evening was spent, the ladies serving refreshments. Dr. Strong was born in Seville, Ohio. He has been twenty-five years in the ministry. For a year he supplied Pilgrim Church, Seattle, while Dr. Smith was in Palestine. About eighteen months ago he accepted the pastorate of Queen Anne Church, which has had a remarkable growth in numbers and efficiency ever since. Dr. Strong and his family are making for themselves a sphere of usefulness as broad as the city. His son, Tracy Strong, is Boys' Deparment Director in the Y. M. C. A., and Miss Anna Louise Strong has done much sociological work in the city. Miss Ruth Strong is a junior at Oberlin. Mrs. Strong died about six years ago in Africa, while accompanying her husband on an A. B. C. F. M. Deputation to the mission stations in Africa.

Wenatchee.—We welcome Wenatchee to the fold of Congregational churches. A few weeks ago Dr. Waterman, recently of Chicago, began the work here and on the 16th of January a church of 31 members was recognized in this city of 10,000 persons that within so few years has risen from the sage brush to one of the great apple centers of the world. As many more members are expected to unite within a short time. Dr. Sydney Strong of Seattle was chosen Moderator of the Council, Rev. Merlin A. Frost, Scribe. Supt. Greene gave an address on "The Church and Youth," Supt. Scudder an address on "The Church and the World." Mr. Frost gave the right hand of fellowship, Dr. Strong the charge to the people, Dr. Waterman offered the prayer of recognition. Dr. Waterman went to Wenatchee intending to stay but a short time, but it is hoped that he may be prevailed upon to stay some weeks longer.

Seattle, Alki.—A council made up of the pastors and delegates of the Seattle churches met in the Alki church, January 25. Dr. Van Horn was elected Moderator and Rev. R. S. Osgood, Scribe. Mr. Tyler Dennett, a graduate of Williams College and of Union Theological Seminary was ordained to the ministry and recognized as pastor of the Alki Church. Rev. Mr. Dennett came to Seattle last summer and supplied Pilgrim Church for a few Sundays during Dr. Smith's absence. He now divides his time between Pilgrim and Alki churches. Rev. E. L. Smith, D.D., gave the charge to the candidate, Rev. W. W. Scudder offered the prayer of installation, Rev. H. C. Mason extended the right hand of fellowship and Rev. E. Tremayne Dunstan gave the charge to the people.

Seattle, University.—A very impressive dedication service was held January 16th. After three years of planning and building and worshiping in the basement, the beautiful new church has been completely finished, a monument to the devotion and loyalty of the people, to their local church and of the denominatino in the city to its ideals of education. Feeling that a church that drew so heavily from faculty and students of a State University as does this ought to be adequately and beautifully housed, Plymouth church and many individuals not belonging to the community helped to build a house of worship of which we are proud, and which will meet the needs of this very important field. The church, which is the most beautiful and best-equipped save one or two in the State, is built of pressed brick and has an imposing tower which can be seen from very remote and divergent parts of the city. The beautiful auditorium gives one a feeling of reverence and a desire to worship God immediately on entering. With the gallery it will seat 600. The basement is well adapted to Sunday school, social and other needs, the young men of the University and community being especially provided for. When Dr. Mason entered upon the pastorate in 1904, the church had a membership of about 125, which has grown to over four hundred. An efficient and well organized working force and system have been built up and the church is a power in the community, and through its pastor, who is frequently called to all parts of the State for sermons and addresses, and the students, whose life is touched and moulded and who go everywhere, its influence is widespread. Rev. Samuel Greene, D.D., offered the invocation, Rev. Sydney Strong, D. D., read the Scripture lesson, Dr. Van Horn preached a stirring sermon and Dr. E. Lincoln Smith made one of his searching addresses. Prof. H. Landes, chairman of the Board of Trustees, presented the keys to Prof. F. A. Osborn of the Board of Deacons. A financial statement with a very simple request for a liberal offering resulted in the raising of $1,500, the sum needed to make the last payments unprovide for. Then Dr. Mason led in the impressive Act of Dedication, Rev. W. W. Scudder offered the Prayer of Dedication. To deepen the joy of the occasion, sixty-seven were received into membership, of whom nine adults were baptized. Hardly a church anywhere has the opportunity of this to reach the student life of a great university, and this church is measuring up to its advantages, being fortunate in having as its pastor one so well-equipped and adapted to this work. No other church in the city has such a hold on the faculty and students.

SOUTHERN CALIFORNIA NOTES.

By Traveler.

San Jacinto is enjoying a season of prosperity under the efficient service of Rev. M. D. Reid and his amiable wife.

During the year 23 new members have been added to the roll and a large increase in the congregation both morning and evening.

The Sunday-school has increased its enrollment and the average attendance; for the last quarter it was 65, and during that time 41 scholars were neither absent nor tardy, and the collection averaged five cents per member per Sun-

day. This is a better financial showing than some of the churches make in their contributions to all of our benevolent societies. Children are liberal givers when encouraged by their pastor, and grown people are very much like children in this regard.

This church has adopted the apportionment plan and will raise their full allotment.

Little Lake church is situated five miles from San Jacinto and is served by the pastor of San Jacinto. Rev. M. D. Reid has been on this field fifteen months and has increased the membership from 32 to 57, and the field is a promising one for a large country church as it is in a growing and prospering rural community with no other church within five miles of it. The benevolences are in a good condition and the full apportionment will be more than raised.

The Superintendent of Benevolences preached in both these churches on the 16th inst., and so encouraged them that they responded by an increase of the pastor's salary in the amount of $150, besides raising all of the indebtedness of the church.

Mount Hollywood church is in the territory that a few days ago was annexed to Los Angeles. This suburb has grown up within the last two years and is one of the show places about the city. Rev. Charles W. Howkins is pastor and the services are held in a hall. A lot has been purchased and they are beginning to plan for a building. A series of religious services were recently held by the pastor, assisted by Rev. J. H. Mallows, and as a result some twenty new members were added to the membership which now numbers 101.

The Superintendent of Benevolences visited this church on the 30th inst. and found that the benevolences are being raised and that the full amount will be in the hands of the treasurer of the Conference, Mr. Fred M. Wilcox, before the time of the Conference in May. The pastor is doing a fine work and is ably assisted by his members, and the foundation is being laid for a flourishing church.

Wherever the pastor of the church is interested and is pushing the apportionment plan the money is being raised. In a few places it is found that the amount alloted is too large, while in others they will raise more than the amount designated and can be increased another year.

Rev. T. O. Douglass has been doing efficient service in our churches and greatly encouraged the work wherever he has been. He has spoken in highest praise of our method of working the apportionment plan and has urged the churches where he has been to carry out the method adopted by the Conference. He goes to Kern county in a few days to help the churches there.

Dr. Hubert C. Herring, General Secretary of the Home Missionary Society, will be with us about the middle of February for a few days and will speak in some of our churches, and will also be at a special meeting of the board of directors of the Conference.

Mr. Frank Dyer, General Secretary of the Congregational Brotherhood of America, is expecting to be at the Laymen's Missionary Convention that is to be held in Los Angeles on the 8th of March.

Plans are taking shape for a grand rally of all of the churches within our Conference to be held in conjunction with the Laymen's Convention in March. This is to be a sort of Missionary Revival. Let every church begin to prepare for it. Full particulars will be sent out in few days by the Superintendent of Benevolences.

NOTES AND PERSONALS.

A significant meeting was held at San Anselmo on January 28 and 29. The occasion was the conference of students for the ministry, held under the auspices of the Y. M. C. A. About one hundred young men were present, representing nine institutions, about one half being undergraduate college men. Those who were present could not but feel that the gathering indicated a forward step in the solution of the church's problem of leadership for the future.

The Campbell Interurban Press for February the 4th has a picture of the laying of the corner stone of the Annie Tracy Riggs Memorial Hospital at Harpoot, Turkey, where Dr. H. H. Atkinson is stationed. After Dr. Atkinson returned to Harpoot from his vacation in the homeland last year, seeing that the hospital could not be ready for use this winter he made a long medical tour through the surrounding country. The Searchlight Class of the Congregational Church at Campbell supports a bed in the hospital at Harpoot by an annual gift of $75.

The Rev. A. B. Patten of Santa Rosa will read a paper at the meeting of the Congregational ministers of San Francisco and vicinity next Monday. It will be A New England Old-Home Week Review. The meeting will be in the First Congregational Church of San Francisco. On Monday, February 21, the meeting will be in the North Berkeley Church, and the address will be by Secretary Herring of the Congregational Home Missionary Society. Subject, "The Tomorow of Congregationalism." The ladies of the North Berkeley Church will serve a 25 cent lunch at the close of the meeting. Ministers and their wives will be in attendance at that meeting. On Monday, February 28, the paper will be by Professor Buckham.

A MESSAGE FROM MURPHEYS.

Noting that a great deal seems to be doing among the other churches, and reported in The Pacific to the interest of all the readers, and fearing that a prolonged silence might be interpreted to mean "nothing doing" in this quarter, this message is transcribed from Murpheys. This place has been made historic by its associations! for here Bret Harte roamed the hills in quest of gold, to learn that the pen in his case was mightier than the shovel.

Mark Twain's mine, that produced visions and dreams, is only a short distance from the town. The country in close proximity has been turned and overturned for gold. But it is a thing of the past. Several stone buildings erected in the 50's evidence the fruitful business of the camp. In a short distance from the town is Miner's Cave, a natural wonder, bringing people from a great distance to visit it. This is the way to the Calaveras Big Trees, a group of Sequoias equal to any in the state. So, amidst all this history and natural wonders, the town of Murphys nestles, waiting for its development by a railroad or the chance strike of some lucky industrious miner. Two

churches are here: the Congregational and the Catholic; the latter having services once a month. The congregations are exceptionally good in our church, and the mid-week meeting well attended.

The growth in the church has been small, but other things have been accomplished. A beautiful $150 Mason & Hamlin organ has been purchased. The Ladies' Aid, the Christian Endeavor Society and the church united in this effort. The parsonage was renovated, repaperd and painted, but now it is considered wiser to build a new house. A canvass was made of the town, and the report is encouraging. The church feels justified in proceeding toward a building. Steps are now being taken which will undoubtedly give to the pastor a modern up-to-date cottage with modern conveniences, and not "modern inconveniences."

This country is recommended to any of the pastors who are looking this summer for a place to vacate, as there are mountains to climb, fish to catch, and sights to see.

JAPANESE APPRECIATION.

The first convention of Japanese Congregational churches and missions on the Pacific Coast, which met at Fresno on December 14, passed the following resolution:

"Resolved:—We, the undersigned, on behalf of the First Convention of Japanese Congregational Churches and Missions on the Pacific Coast, desire to express our heart-felt appreciation of the great interest the American Missionary Association has taken in the welfare of the Japanese throughout the Pacific Coast, and we are especially grateful for the intense interest, intense zeal and brotherly affection displayed by the Rev. W. C. Pond, D.D., for so many years toward our brethren. As the result of this earnest missionary zeal two self-supporting churches have been formed, in addition to branch churches, and numerous missions and schools. Numbers of our countrymen have been won for Jesus Christ, some of whom are living consistent Christian lives here in California, and others returned to Japan to take back with them the truth and influence of the Gospel.

"We realize this could not be accomplished without the aid of the Missionary Association, and for this Christian spirit manifested toward ourselves and our brethren we are deeply grateful. Our earnest prayers are that God's richest blessing will rest upon the labors of the o··cers of the Association, and that Dr. Pond may long be spared to carry on his consecrated work for the Orientals in California.

"On behalf of the First Convention of Japanese Congregational Churches and Missions on the Pacific Coast.

(Signed) ZENZO OSAKI, Scribe."
J. K. FUKUNOGA."

MY LIFE.

My life is like a stroll upon the beach
As near the ocean's edge as I can go;
My tardy steps its waves sometimes o'erreach,
Sometimes I stay to let them overflow.

My sole employment is, and scrupulous care,
To place my gains beyond the reach of tides,
Each smoother pebble, and each shell more rare,
Which ocean kindly to my hand confides.

I have but few companions on the shore;
They scorn the strand who sail upon the sea;
Yet oft I think the ocean they've sailed o'er
Is deeper known upon the strand to me.

The middle sea contains no crimson dulse,
Its deeper waves cast up no pearls to view;
Along the shore my hand is on its pulse,
And I converse with many a shipwrecked crew.

—Henry D. Thoreau.

THE HOME

THE SCALE OF COMFORT.

"No, I don't believe the Hendersons have lost any of their money," said a woman whose family had been wealthy for two generations, speaking of acquaintances whose riches were recent. "They are cutting down expenses and feeling a little cramped from all I hear. But that isn't because they have lost money; it's simply because they did not know at first how far their money would go. It looked like a good deal—enough to buy a lot of land, and build a big house, and give handsome entertainments, and have automobiles and fine horses. And it was enough for all those things—only they forgot the extras and the margin that must be allowed. Their scale was mistaken; they are not quite up to easy living on it. By economizing carefully they can do it; but it would have been much wiser to begin with expenditures that left a big margin, and then expand gradually and comfortably till just the right scale was reached."

The diagnosis was true; and the same rule ought to apply to every income, large and small alike. Too many people spend their days in stretching their incomes to the last limit to cover entirely the unnecessary expenses. It is never this or that single and special expense that ought to be measured against an income, but the general scale. Where the scale is too large, there is always danger of crippling the finances, and always a strain on the purse. Once get the scale low enough to be comfortable, and the difference in life is tremendous.

Two families, living side by side, and with about the same income, went off last year for the summer. One family went to a rather expensive seashore resort and to the best hotel there. They could afford, they figured out, to stay a month. And so they could, so far as the hotel bills went. But the other guests in the hotel spent money freely. There were all sorts of entertainments in the house, and fishing and boating parties, and fancy sales, and subscriptions for gold and tennis prizes and water sports. By the time the month was over the whole family were under a money strain, and when they came home all sorts of petty economies had to be resorted to. The other household went to a quieter seashore resort, where the best hotel was very moderate in its charges. There were plenty of people, with a great deal going on, but not so expensively but that they could join heartily, and yet not feel the extra expense to any extent. They had such a good time that they staid on an extra week, and still were not

cramped when they came home. It was all in the scale. Their scale was comfort. The other scale was strain.

Some women, in the same way, are constantly worried about the expense account of their clothes, because they plan out their main cost too largely, and so have to scrimp and strain over the accessions. It is far better to buy a cheaper suit and be able to afford gloves and shoes, than to stretch one's finances to buy a handsome suit and then skimp along on the little things. A costly tailored suit, if it is not easily part of one's scale, is a thoroughly unwise purchase. It lasts so well that a woman who has little to dress on does not feel that she can throw it aside; and yet when it is once out of fashion it matters not how good it once was, it is a failure as far as the style is concerned. "Don't tell me it's wise to buy good cloth that doesn't wear out," said a girl who dresses well on small means. "I prefer to get an inexpensive suit that does wear out, and wear it out, and get another that is in the fashion." There are women whose scale is of silk, when it ought to be of calico, and their whole household strains and suffers for it. A girl in New York, on the other hand, who had refused a millionaire to marry a struggling young professional man, planned and wore the simplest of clothes, lived in the tiniest flat in an out-of-the-way neighborhood, and kept everything far below her husband could afford, so that "he might feel easy and unhampered by his fight." It was small wonder that he forged ahead; but now, even in prosperity, the same wisdom of scale is kept by the household, and no financial worry has ever marred its happiness.

Time, as well as money, ought to be measured to the scale of comfort. The day-laborer, whose hours are systematic and limited, has a comfortable time of it compared to some prosperous business men who fill up every working hour with work and then take it to bed with them. There are women with six children and the housework to do who ave a more restful time than the woman who employs three secretaries and still can not keep up with her charities and social affairs. There are but twenty-four hours in the day and night, and each person's scale should be so planned as to leave some of them for rest, and all of them as unhurried a possible. The present feeling of rush is very largely a nervous and unnecessary one, caused by the scale of discomfort and strain to which many over-busy people have foolishly keyed their lives. No woman ought to belong to half a dozen clubs and boards of charitable directors—yet how many do? No man ought to load up unduly with business appointments—yet how few have sense enough to resist? Nervous prostration, neurasthenia, and kindred ills are usually acquired by just such methods, which thus, in the end, lose more time than they gain. A margin of leisure is not only a safeguard, but an actual time-saver, if it is considered in the clear light of common sense.

It is not always an easy thing to plan out the right scale of living for onesself, because other people have to be more or less considered, and conditions of employment or of responsibility must also be taken into account in many cases. But it is one of the wisest things in life, all the same, for each individual to cultivate a sense of proportion as to his or her proper scale and try to adjust things to it so far as possible. One such person in a household can do much to bring about proportionate instead of disproportionate living; and the more such persons there are in any neighborhood or community, the saner and more comfortable the conditions of life will become.—Priscilla Leonard.

THE GIVING UP OF OLD THINGS.

You say you gave up something from your life when your babies came that you can't seem to get hold of any more. It was a willing sacrifice, though, for you never wanted any life apart from your children, nor do you now. That seems unselfish, but is it really? It was not meant that any one life should be submerged in the life of another, but that each should live to express the full perfection of his own ideals.

In dedicating our lives to the cause of another we set certain restrictions on that other life to make it conform to possibilities of our own. We do not accord to it the perfect liberty that is every soul's divine right.

We have allowed ourselves to think that because a certain condition has been found good we must cling to it tenaciously; that its giving us must necessarily mean our unhappiness. Now, really, there is no such thing as "giving up"; it is only the new crowding the old out of our lives. As we develop, certain conditions that have served their usefulness pass away and new ones continually take their place. This to us is not a loss but an exchanging of old husks stripped of their nutriment for that which is fresh and full and satisfying.

We are constantly having to relinquish something that at one time was most essential to our happiness; but as we look back over the past we see how it was invariably supplanted by something of far more worth to us. Life is ever going onward. There is no going back. There is no standing still. Look at the circles that mark the growth of the trees—crowded ever toward the surface to make room for another and yet another. No circle can be kept close to the heart very long, for what was heart itself in turn becomes circle, and so the tree grows in stature from a tiny sapling to an oak of mighty girth.

Let us believe that your motherhood has made you more broad, more generous, more thoughtful; that instead of retarding your growth, it has opened your eyes wonderfully to things heretofore unknown; that you have lost your life but to find it again, thrice renewed for its temporary relinquishing to a holy cause.—M. D. Henry.

A MAGAZINE COMBINATION.

The Pacific and The Review of Reviews for $3.25.

The Pacific and any one of the following for $2.25: American Magazine, Cosmopolitan, Pearsons, Good Housekeeping, Harpers' Bazaar. If more than one of the foregoing are wanted with The Pacific, add 75 cents to the $2.25 for each additional one desired.

The Pacific and any one of the following for $2.55: McClure's Magazine, World Today, Travel Magazine, The Circle, Hampton's. If more than one of the foregoing is wanted, add $1.00 to the $2.55 for each additional publication.

The Pacific and World's Work for $3.80.

The Pacific and Sunset for $2.55.

The Pacific, Sunset, American, and Review of Reviews for $4.80.

"Current Literature" Combination.

Current Literature, American, Good Housekeeping and The Pacific for $4.50.

Current Literature, American and Pacific for $3.80. For American, Good Housekeeping may be substituted.

Our Young People

A HAPPY VISIT.

Good temper, like a sunny day, sheds a brightness over everything; it is the sweetener of toil and the soother of disquietude.—Washington Irving.

"Kit! O Kit! Get up quick and hurry downstairs. The new cook failed to come this morning, and mother isn't well enough to come down; so you'll have to get breakfast. Hurry, for I've barely time to get to the store," called Jack Burton at his sister's door.

"Go away and don't hurry me, Jack. I'll come as soon as I can," Katherine answered sleepily. "It's dreadful to have to get up so early when I got home late last night from the Spencer party."

It was a quarter of an hour later when Miss Burton descended the stairway, despite repeated calls from her brother; and, due to mishaps which beset the inexperienced cook, breakfast was served at such a late hour that Jack had to hurry away at last without eating.

"Did you have a nice time at the Spencers, daughter?" asked Mr. Burton, who was seated at the table trying to make the best of burned biscuit and underdone chops.

"No, father; how could I have a nice time wearing that dowdy old dress? Miss Reid, the seamstress, promised faithfully to have my silk ready on time; and when I went for it, she said she had so much work on hand that she just couldn't get to it sooner. Besides that, I was too tired to enjoy anything after having that house-cleaning done yesterday. Mother wasn't well enough to attend to it, you know; and that left everything for me. I'm tired of all work and no pleasure. I wish I could run away off somewhere, for a while and have a nice time, like other girls do. Jack was so cross last night because I forgot to mend his gloves and sew on his buttons, and little sister couldn't find her ribbons, and now the cook hasn't come, and everything seems to go wrong when mother isn't well"—

The shrill whistle of the postman interrupted Katherine's tearful complaints.

"Why, here's good news for you, Kittie, my dear," said Mr. Burton, looking up from the letter which he was reading. "Your Aunt Maria is coming to pay us a visit. She has heard of your mother's illness, and is coming to us because she thinks we need her, and so we do. Maria always was a good soul."

"And, father, here's a letter from Cora Gray, asking me to spend a week with her. I was afraid I couldn't accept; but if Aunt Maria is coming, why she can attend to everything much better than I can, and so you'll not need me here," said Katherine, brightening up a bit.

"Yes, Maria is capable and willing to attend to every one's wants. She's such a good-tempered, unselfish creature that nothing seems to burden her," replied Mr. Burton thoughtfully. "Your mother is a great deal better now, and the change would do you good; so you may accept Cora's invitation.

"She wants me to come tomorrow. I think I can get ready by then. When is Aunt Maria coming?" Katherine asked eagerly.

"Today," Mr. Burton replied briefly, as he rose from the table, "and you may get ready to leave tomorrow."

Cora Gray met her guest with affectionate greeting: The abundantly shaded streets are bright with yellow and crimson leaves, and the scarlet sage and golden glow seem to grow everywhere. Let's take a drive before we go out home," she suggested as they left the station.

"Cora, you have such a lovely home," Katherine observed, as they neared the Gray residence after a pleasant drive through the town. "No wonder you have such a merry nature. Everything runs so smoothly in your life. You seem to have no crosses"—

"O Sis' Cora, hurry!" a voice interrupted at the gateway. "Dinah's got such a toothache she can't cook supper, and mother was called over to see Miss Eliza Carter, who's taken suddenly sick, and the boys have come home from school tired and hungry and cross; and—O, I beg pardon! I didn't know you had comp'ny with you"—little Milly Gray flushed with embarrassment as she caught sight of Katherine—"else I wouldn't have told all that bad news."

"O well, I'll see what I can do to straighten matters out," said Cora, cheerfully. "You'll excuse me, Kittie, while I go back and see about supper."

"No; but I'll go with you and help," the guest replied, and away the two girls went to set the table in order and get supper ready. However, the work seemed scarcely more than play; for Cora performed her duties with such ease, laughing and talking good-naturedly the while and finding so much pleasure in everything she did.

"There now! The chrysanthemums look lovely in the center of the table. They're the first we've had this fall," Cora observed complacently when all was in readiness.

"O Sis," called a voice from the stairway, "come up here quick; Tom and Bob are scrapping over a top, and I can't stop 'em."

"All right, I'm coming," was the cheery reply.

"How did you restore peace so quickly?" Katherine asked in surprise when her hostess returned presently, her good humor unruffled.

"O, I don't have much trouble settling boys' little scraps. They'll always do what I ask them to," was the smiling reply.

The week which Katherine spent in the Gray home was a very happy one. Each day seemed to be filled with a brightness which the many petty crosses which arose did not suffice to overshadow.

"I want Cora to come and pay me a long visit. I don't see how I can get along without her when I go home. Her good humor does me so much good," said the guest to Mrs. Gray on the day of her departure.

"Yes," replied the fond mother thoughtfully, "it's very hard to get along without Cora. When she leaves home, we are at a loss. We call her our household sunshine. I've been in poor health this fall, and she'd had a great many duties to occupy her time. She needs a little change, and she will be glad to come and see you. She's been disappointed in some other happily planned visits recently; but she never frets, you know."

"Yes, I know," Katherine answered seriously; "I used to think Cora was of such a merry nature because she had no crosses or disappointments or petty cares, as I have; but since I've been here I have found that she is happy because of her unselfishness."

"My dear," Mrs. Gray replied, "good temper is like the sunshine—lighting up dark places and sweetening our sordid routine, and soothing the many ills which arise."

When Katherine returned from her visit, Aunt Maria went home; but the household duties, to which the good woman had been attending, were taken up by her niece's willing hands and performed with such ease and such cheer-

fulness that a new happiness seemed to enter the house.

"Your visit benefited you greatly, I believe," said Mr. Burton, looking up from his morning paper as his daughter entered the dining room humming a cheery air.

"Yes, father," she replied earnestly, "it did me a lasting good."

PA HELPS JOHN TO RUN AWAY.

By a Business Man.

I had an experience when I was a boy. It was a favorite threat of mine that I'd run away. If I was sent on an errand I didn't like, I'd mutter that I was going to run away; if I was kept in the house for missing my lessons at school, I'd whimper that I was going to run away; if I got my ears boxed for mischief, I'd cry that I was going to run away. Then, maybe, I'd make a dash for my cap and my mother would send me up to the garret without my shoes till I got cooled off, or else she'd lock me up in the tool-shed with an ax and a small mountain of logs to split into kindling. We lived in the country, you see.

But at last my father got tired of hearing the threat. I tell you he was a smart man, my father. No licking for him and no counter threats. He had a game of his own. He just waited until he got me committed beyond retreat.

I forgot what mischief it grew out of, or whether it was just my natural boy's resistance to something I was told to do. Whatever it was, I know I ended up the dispute with the flat-footed announcement, "I'm goin' to leave home an' look out for myself. I'm going now. So there!"

"Oh, very well, John," said my father, as grave as an owl. "I'm sorry; but if your mind's made up, it can't be heuped. We may as well part friends. Come over and see mother," and with that he took me by the hand as kind and gentle as a patriarch in a picture in the Bible, and began walking me over toward the house. I forgot to mention that the fuss was in the barn.

Now you can imagine how my heart rose up in my throat in that short walk over to the house. I had been more or less consciously bluffing, and here I was, it seemed, up against the real thing.

About this time we reached the kitchen door, and the old man drew me in. I can see the picture right now before myeyes—my mother with her big, blue gingham apron, stirring apples with a wooden spoon in a big copper kettle on the shining stove. Ann Maria, the hired girl, was peeling the potatoes for the men's dinner. My baby brother was sitting in his swing chair near the door and making grabs at the block cat's tail as it rubbed to and fro against a chair-leg out of his reach. Oh, it was so peaceful and home-like, and the pungent smell of those apples just went to my gizzard.

Then, says pa, as grave as an old judge, but just as kind and sweet as honey: "Ma," says he, "John has concluded it's best for him to leave home. He's going out into the world to make his fortune, and he's come over to tell you good-bye."

"Well, ma," says my father, "I guess we'd best do something to give him a start in life. Just let Ann Maria stir the apples, and you go and make up a little bundle. He'll want a clean shirt and a pair of socks or two and a couple of handkerchiefs—and bring him his good shoes. And say, ma, you bring me down a dollar bill out of the bureau drawer."

"Ma started off as cheerful as could be, and my father turned to me where I stood, frozen with horror, and putting on the fine society air that he usually kept for the dominie and the doctor, he waved me to a chair, politely urging me as if I were already a stranger in the house, with "Sit down, John. Take the rocking chair and rest yourself. You'll need it. Maybe you'll have a long way to go to-day."

He slipped out of the room a few minutes, and then he came back with a loaf and the heel of Sabbath joint of beef and some butter, and he began cutting the bread and spreading the butter and slicing the beef and making nice, juicy sandwiches with great industry. I looked on with a sick sort of wonder, too crushed even to cry, when ma came hustling back, a choice selection from my wardrobe over her arm and my Testament in her hand. This was an awful stroke. It was so like the stories in the books.

"I'm making a few sandwiches for John," says my father, kind o' pathetic like. "He may need them, poor boy," and he heaved a sigh.

This tapped the springs of my soul. I gave a sob that must have sounded like a hiccough and tears began to stream down my face.

But my father was unrelenting. He tied the sandwiches up in a napkin and made a bundle of the clothes, with the Testament in the middle, and then he ambled up to me with the bundle in one hand and a nice, crisp dollar bill in the other, holding them out with:

"Well, here you are, son John. Maybe this will give you a fair start in life, and as you must go, why, it's time to be starting now. It's getting on in the morning, and, no doubt, you've a long way to travel before night. So kiss your mother and"—

But I didn't wait to hear any more. I made a dash for my mother and fell on my knees before her to bury my face in her apron—I was only about eleven or twelve, you see—and with sobs and wails and floods of tears I begged her, "Don't send me away! Oh, don't let him send me away! I'll be good! I'll chop the wood and tend baby, and you'll never have no trouble with me any more. Only don't send me away from you and pa."

They had some trouble quieting me, and I guess there were almost as many tears on my mother's cheeks as on my own by the time the incident was ended. Ann Maria was sniveling over the stove, but my father held his ground, grave but kind. He inaugurated a long parley, in the course of which I promised over and over again that never more would I threaten to run away.

"Well, neither did I. If the dangerous words ever came to the tip of my tongue a glance at my father's face, or my mother's, was enough to make me swallow them.—North American.

California has no Sunday law on her statute-books. If she had, probably the corner-stone of the McKinley public school in San Francisco would not have been laid in place on a Sunday, nor Mayor McCarthy have had the opportunity on the Lord's day to cast slurs on the Taylor administration and to indulge in political promises that smack strongly of buncombe. His unique address was relieved somewhat by a deserved tribute to the worth and memory of our martyred McKinley, for whom the school was named, and also by the usual platitudes of the ordinary public speaker when talking about education. The spirit of patriotism was rife among the children who took part in the ceremony, and they were a redeeming feature in it.

"THANK YOU."

Several winters ago a woman was coming out from some public building when the heavy door swung back and made egress somewhat difficult. A little street urchin sprang to the rescue; and as he held open the the door she said, "Thank you," and passed on.

"D'ye hear that?" said the boy to a companion standing near by him.

"No; what?"

"Why, that lady in the sealskin said, 'Thank ye' to the likes o' me."

she could not help overhearing, the lady turned round and said to the boy:

"It always pays to be polite, my boy; remember that."

Years passed away; and last December, when doing her Christmas shopping, this same lady received an exceptional courtesy from a clerk in Boston, which caused her to remark to a friend who was with her:

"What a great comfort to be civily treated once in a while—though I don't know that I blame the store clerks for being rude during the holiday trade."

The young man's quick ear caught the words, and said:

"Pardon me, madam, but you gave me my first lesson in politeness a few years ago."

The lady looked at him in amazement, while he related the little forgotten incident, and told her that the simple "Thank you" awakened his first ambition to be something in the world. He went next morning and applied for a situation as office boy in the establishment where he was now an honored and trusted clerk.

Only two words, dropped into the treasury of a street conversation, but yielded returns of a certain kind more satisfactory than investments, stocks, and bonds.—The Congregationalist.

Alfred H. Love of Philadelphia, president of the Universal Peace Union, was talking on the topic, peculiarly congenial to him, of kindness. Said he:

"I once knew a remarkably kind boy. He was a great angler. There was a trout stream in his neighborhood that ran through a rich man's estate. Permits to fish the stream could now and then be obtained, and the boy was lucky enough to have a permit.

"One day he was fishing with another boy, when a gamekeeper suddenly darted forth from a thicket. The lad with the permit uttered a cry of fright, dropped his rod, and ran off at top speed. The game-keeper pursued.

"For about a half-mile the gamekeeper was led a swift and difficult chase. Then, worn out, the boy halted. The man seized him by the arm and said between pants:

"'Have you a permit to fish on this estate?'

"'Yes, to be sure,' said the boy quietly.

"'You have? Then show it to me.'

"The boy drew the permit from his pocket. The man examined it and frowned in perplexity and anger.

"'Why did you run when you had this permit?' he asked.

"To let the other boy get away,' was the reply. 'He didn't have none.'"—Harper's Weekly.

THE CATHARINE

1589 Sacramento Street.

MRS. KATE S. HART, PROPRIETOR.

Formerly manager of the Ramona, a quiet, home-like house. Rooms have buffet kitchens, where persons can do light housekeeping. Hot water day and night. From Third and Townsend take Ellis street cars and transfer at Larkin From Ferry take Sacramento street cars

COPPER PROFITS NOW

WRITE TODAY

Western Finance Company

First National Bank Building, San Francisco, California

INVESTMENTS.

EXAMINE THE FOLLOWING and decide whether it will not pay to withdraw your bank deposit, paying 4 per cent. for some of these yielding from 5¼ to 12 per cent:

Turlock or Modesto Irrigation bonds, which I will sell to yield 5¼ per cent; Oakland Traction 6 per cent. preferred stock, will yield you 6½ per cent; Realty Syndicate certificates, 6½ per cent.

DIVIDEND PAYING OIL STOCKS.

PINAL

paying 1 per cent per month, or 12 per cent per annum; have 98 shares for sale at $10, $9°0.

Pinal is paying $15,000 every month; has returned the stockholders since organization in 1902 $729,841; has in fee simple 400 acres, 29 wells; capitalization $150,000.

BROOKSHIRE OIL CO.

Has 395 acres; 9 wells; has returned to stockholders since organization, December, 1902, $437,500; pays every month 1c per share; I offer for sale 3,000 shares at $1.30; yielding 9 per cent.

PALMER OIL CO.

Has 880 acres; 1 producing well 3,250 feet deep, which alone has produced over 60,000 BARRELS since August, 1907; is producing daily some 1,400 barrels; the company has another well 3,295 FEET DEEP, and a third 2, 50 FEET DEEP, both of which give promise of equaling the first; the company has a contract with the Associated and Union Oil companies to supply them each 2,000,000 barrels during the next three years at 50c and 55c per barrel at the wells.

These oil companies are among the most attractive investments on the market, each giving promise of much larger results than at present. Investments in oil are yielding the largest returns of any. Total dividends for DECEMBER in excess of $1;000,000 and for the entire period prior to December, 1909, $27,-362,280.53. For further particulars consult W. E. BARNARD, 17 Bacon Block, Oakland.

You can't sow thistles and reap figs. If you plant Ferry's Seeds you grow exactly what you expect and in a profusion and perfection never excelled.
FERRY'S SEEDS
Fifty years of study and experience make them reliable. For sale everywhere. Ferry's 1910 Seed Annual free on request.
D. M. FERRY & CO., Detroit, Mich.

MILLS COLLEGE.

For Young Women.

Only Woman's College on Pacific Coast. Offers same advantages as best Eastern institutions. Full Collegiate course. Degrees conferred. For two years only, the two upper classes of the Seminary Department, offering preparation for Mills College, the Universities, and Eastern Colleges, will be continued. (Accredited). Special opportunities in Domestic Sciences, Music and Art. Earnest Christian influences; non-sectarian; all forms of healthful outdoor amusements. Ideal location in beautiful Oakland hills.

For catalogue and Brochure of views address,

President Luella Clay Carson,
Mills College P. O., Calif.

PACIFIC THEOLOGICAL SEMINARY

Located at Berkeley, Seat of University.

Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President,

J. K. McLEAN, D.D.

SIERRA POLYTECHNIC INSTITUTE
Paradise, Cal.
A CHRISTIAN ACADEMY
With Special Technical Courses
Pleasant and Healthful Mountain Side
Address,
REV. J. H. HARWOOD,
Orloff, Cal.

OVER 65 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. HANDBOOK on Patents sent free. Oldest agency for securing patents.

Patents taken through Munn & Co. receive *special notice*, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, $3 a year; four months, $1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, **New York**
Branch Office, 625 F St., Washington, D. C.

NEW YORK-NEW ORLEANS S. S. LINE

The line that connects with the

SUNSET ROUTE

at New Orleans, and which you may include in your rail ticket at no more cost than for an all rail route to New York.

Two sailings weekly between New Orleans and New York.

Elegant accommodations, Suites of Private Bedroom, Parlor and Bath; Staterooms, Library, Smoking Room, Baths, Promenade Decks, Excellent Cuisine.

Make our handsome new office, Broadway and 27th Sts., New York, your headquarters when East. Our attendants will be glad to assist you in any way possible. Have your mail addresses in care of the office and you will receive same immediately on call.

RATES—By rail to New Orleans, steamer thence to New York, including meals and berth on steamer:
First Cabin, $77.75; Round Trip, $144.40.
Second Cabin, $65.75.
Second Class Rail and Sterage, $61.45.

Southern Pacific

TICKET OFFICES

Flood Building, Market Street Ferry Depot.
13th & Franklin Sts. Oakland.

POMONA COLLEGE,

CLAREMONT, CAL.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.,
Edwin C. Norton, Ph.D., Dean

Free Kindergarten Normal School

of the

Golden Gate Kindergarten Association

Accredited by State Board of Education.
The 18th year opens Aug. 2.
Miss Virginia Fitch, President.
Miss Anna M. Stovall, Principal.
Address: 1625 California St., Room 20
San Francisco, Cal.

OAKLAND KINDERGARTEN TRAINING CLASS

2119 Allston Way, Berkeley, Room D.
(State Acredited List)

Regular Course two years. Special Classes for Mothers and Nursery Helpers. Address,

MISS GRACE EVERETT BARNARD,
1374 Franklin St., Oakland.
Phone, Oakland 3123.

BLAKE, MOFFITT & TOWNE

DEALERS IN

PAPER

1400-1450 Fourth St., Cor. Michigan, San Francisco, Cal.
242 to 248 S. Los Angeles Street, Los Angeles, Cal.